





THE  
SCOTCH  
SOULDIERS SPEECH  
CONCERNING  
THE KINGS

*Coronation-Oath.*

*May 2963*

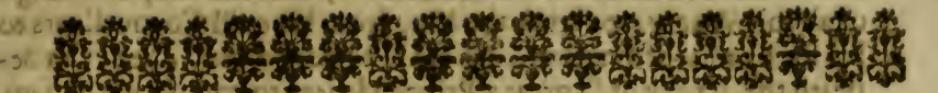


Printed in the Yeare, 1647.

THE  
SCOTCH  
SOLDIERS SPRING  
SOCIETY  
THE KING  
CROWNED



Printed in the Year of our Lord 1673



# THE Scotch Souldiers Speech, concerning the Kings Coronation Oath.



Entlemen, & fellow Souldiers, though as a Scotchman I may be plaine, and a Souldier blunt, yet (I hope) as a Christian I shall be honest, and as a Subject loyall in the expression of that duty, which by the Laws of God, of nature, of the Kingdome, of gratitude, and of humanity is due to one, who is by Soveraigne Majesty our King, by birth our Countryman, by education a Protestant, by profession, and actions a most pious Prince, and by his gratiouse compliance with us confident in our loyalty; the confluence of which obligements hath made all the powers of heaven, and earth to stand as it were in amaze, being big with expectations to see how well or ill we deport our selves in this busynesse of such high concernment. Who knowes but that the divine providence hath sent his Majesty to us, that we might be made the happy instruments of a well grounded peace, and of restoring Religion to its purity, the Church to its Rights, the King to his Prerogative, and Lawes to their chanell, the Nobility, and Gentry to their honours and estates, and the people to their Liberties: if we resolve upon these things, we may crown our Nation with honour, but if unworthy thoughts possesse our soules, we may justly feare, that (although salvation may come some other way,) yet we, and our party shall perish. It is true that we have an hard game to play, but having the chiefe triumph trump in our owne hands, besides so many honours, we shall prove but ill Gamesters; if we be not gainers by the deale, and give Religion and Justice their due, besides the saving of our owne takes: but for the effecting hereof it behoveth us to looke with our owne eyes, and not through thole spectacles, or prospectives through which others present matters unto

us: we have hitherto beene made beleefe, that the end, and design  
 of all this War was to fetch the King from his evill Councillours to  
 his Parliament of England; his Majesty very often, (yea even be-  
 neath the dignity of so great a Prince) desired to comply with them,  
 but they instead of accepting his Majesty, voted him a Prisoner; his  
 Majesty having honoured us with his Royall presence, there are  
 now no evill Councillours about him, there are no Armies to ani-  
 mate his no[n] compliance: what is now the rock of offence: beleefe  
 it all the circumstances of this War considered) we may justly feare  
 that we have beene made but a stale to the designs of those seditious  
 Schismaticks, who are now the obstacles of the Kingdome's peace,  
 and that they (like the Ape) made use of the Cats foot to plucke  
 those Chestnuts out of the fire, which themselves had designed for  
 their owne palat; It behooves us now duly to examine the buli-  
 nesse, and we are bound (according to the trust reposed in us by his  
 Majesty) to vindicate his Majesties Rights, and to see him restored  
 to all his legall Prerogatives: but shall I tell you the true causes of  
 this present difference, and that which we may upon good grounds  
 suspect to be the true occasion of this most horrid, and unnaturall  
 War? His Majesty at his Coronation in England tooke an Oath in  
 these words: I will maintaine, and preserve to you (the Bishops)  
 and to the Churches committed to your charges, all Canonicall  
 Privileges, and I will be your protector, and defender to my power,  
 by the assistance of God, as every good King in his Kingdome in  
 right ought to defend the Bishops, and Churches under their go-  
 vernment: then (laying his hand on the Book on the Communion  
 Table) He saith, these things I have before promised I shal performe  
 and keep, so help me God, and the Contents of this Booke. Here  
 is an Oath able to strike terror and amazement into the hearts of  
 all, (the due circumstances thereof being considered) as well as  
 feare and reverence in his Majesty about the performance of the  
 same: it is taken by Gods Anointed, in Gods House, at Gods Ta-  
 ble, upon Gods Booke, tendered by Gods Ministers, to defend Gods  
 Rightes, in the presence of Gods people, and that with the impre-  
 cation of Gods curses, and forfeiture of Gods blessings; so that if  
 over any Oath could properly, by way of eminency, be called the  
 Oath of God, this is it: His Majesty therefore out of his Princely  
 piety (conceiving himselfe bound in duty to God, in honour to the  
 Church, in Justice to his subjects, and in obedience to Christian

principles to maintaine his Oath,) refuseth to consent to the root and branch bills against the Episcopacy: but some (whom I will not name) forgetfull of his Majesties honour, and conscience, and resolving to execute their owne designes in altering the government of the Church, have raised a Militia, and called us into their ayd, thereby to force a compliance from his Majesty, and the Royall Party, with them. And now what soule is not astonished? what heart doth not bleed? whose eares doe not tingle to heare that we (unhappy we) should, under the pretence of holy Covenants, be made the instruments of such horrid impieties? What could the devill, and all the fiends of hell have thought on more impious then perjury? what more obnoxious to the Church of God then Sacrilege? what more rebellious then by force of Armes to compell the King to both? what more blasphemous to God, and scandalous to Christianity; then to do all these things under the name & pretence of Religion? what, was God the God of truth when he gave us the Precept of performing all our Vowes, and is he now become the God of Perjurie? did God detest the withholding of Tythes, and Offerings, as robbery done to himselfe, and is he now become a Patron of Sacrilege? did he enjoyne subjection to Superiours as to his owne Ordinances, and that upon paine of damnation, and is he now become a Generall to Rebels, whereby to force the King against his Oath, and Conscience? Heare ô heavens, and hearken ô earth, if ever any such thing were committed, that a great Counsell of a Kingdome, of Christians, of Protestants, of Subjects, of those that were sworne to defend the Kings rights, should countenance tumults, connive at assaults upon his Majesty, examine the circumstances of his Birth to prove Bastardy in him, that thereby they might remove him, and his Royall Posterity, from the Crown, raile a Militia against him, vote him that he was seduced by evill Counsell, that he sought the destruction of the Parliament, to bring in Popery, and to rule by an arbitrary way, vote his Royall Consort to be guilty of high Treason for her loyalty, murder his Nobility, destroy his Gentry, oppresse his Subjects, wincke at the blasphemous heu-and-cries of Britanniens, and vote his Majesty to prison, because out of a pious, and Princely resolution, he is fully bent to maintaine his Oath, rather to part from his life, and Crowne, then from that Religion, and Government, both in Church and State, which he is sworne, and hath so often deeply protested, and de-

clared to maintaine. Good God ! what shall we say to this? whether shall we cause our shame to flye? to whom shall we appeale for excuses? shall we ascend up into heaven for them? Loe there we shall find all the Saints, and Angels of God, who continually behold the face of their heavenly Father, detesting those new doctrines of forcing the Kings conscience contrary to his Oath; as such whereof all the Patriarches, and Prophets, and Martyrs of God were formerly ignorant. Shall we appeale unto men? behold Ireland con-quered, our owne Country up in Armes, the greatest part of the Nobility, and Geentry, and all the heads of the Universities, together with the learned part of the Clergie of England, detesting our actions with as much abomination, as ever the Egyptians hated the profession of Shepherds: and if we had put the case at the election of the Parliament members, if the King will not, contrary to his Oath taken at his Coronation, consent to the pulling down of Episcopacy, and alteration of the Church Government, whether or no it be the Subjects minds by force of Armes to compell him thereunto, contrary to his Oath and conscience, all people would have been ready to stome us, as not thinking it possible that such horrid impieties should enter into the hearts, or thoughts of the great Councell of the kingdome; and certainly if we had ingenuously confessed the truth at first, without the cloake of a thorough Reformation, or of fetching evill Councillers from the King, we should never have raised so great a power: and if we look beyond the Seas, we are accounted the shame of Christians, and the scorn of Christianity, yea even all Protestant Churches (when they are really informed, against what principles we have proceeded) will hate, and detest our actions: shall we ransacke the sacred Scriptures? I have shewed you before against what divine precepts we have proceeded, but behold there indeed the pure fountaines of living water blundered, and abused for the justification of our cause; when one shall tell us, that we may fight against our King, because it is written, Thou shalt binde their Kings in chaines, and their Nobles with linckes of Iron: Another (blaspheming the King with horrid slanders) shall conclude that Tophet was prepared of old, yea for the King it was prepared: And a third (as though he would fore-prophecye of the Kings destruction) saith, though I coniahs were the signet upon my right hand, yet will I plucke him from thence: Are not these horrid things, such as would make a dumbe

(7)

men speake, and a wise man dumbe with horrour and amazement ?  
If (fellow Souldiers) you intend to be ruled by the Scripture, let me  
put you a Scripture-e-case ; in *Saul's* seeking to make hayooke of the  
Gibeonites, contrary to the Oath given them, you may observe,  
how this Oath was obtained by fraud, and a lyte ; that it was expreſſly  
against the Covenant of Promiſe given to *Abraham, Isaac, and Jacob*, and afterwards to *Moses, Aaron*, and the people ; that it was gi-  
ven rashly without asking counſell of God, and to a people by Na-  
tion Heathens, by Religion Idolaters, and by condition vassals, to  
be drawers of water and hewers of wood ; that what *Saul* did  
was at the least 300 yeares after the Oath given, in which time  
that Oath may ſeeme to ſome to be antiquated ; and that he did it  
in zeale to the people of *Israel* ; But what the ſuccesse ? the bloud  
of the men ſhed by reaſon of this perjury cryed aloud to heaven for  
vengeance ; Gods eares were opened to their cries, he puniſheth  
the whole Land with Famine, and would not be pacified but with  
the hanging up of almoſt all *Saul's* posterity : are not theſe things  
written for our inſtruction ? and what judgements (thinke we)  
ſhall attend us if we force the King to violate that Oath, which his  
Majeſty tooke by the Lawes of the Kingdome for the preſeruation  
of Gods, and the Churcheſ Rights, ſhall we then looke within us,  
and there make boaſts of the Spirit ? but if Gods Word be the tryall  
of the Spirit, that Spirit which is repugnant to the Word of God  
cannot be the Spirit of God ; Gods Spirit comes to us in Truth not  
in Perjury, in meekeſſe, in the forme of a Dove, not of an Eagle,  
or with Vultures tallons to ſteale fleſh from the Altar ; and we  
know this to be the diſference between the Spirit of Truth, and the  
Spirit of Errour, that Truth deſireth nothing but the armeſ of Righteouſneſſe, the armeſ of Prayer, and teareſ, and the ſword of the  
Spirit, which is the Word of God : to fight for the profeſſion there-  
of againſt their lawfull Kings, the Doctrines of ſetting Kingdome  
againſt Kingdome, and Nation againſt Nation, by forreigne Warres,  
and of ſetting the Father againſt the Son, and the Son againſt the  
Father by civill diſſentions, are the Doctrines of thole falte Chrifts,  
who ſhall deceiver many, and are reſerved for the worſt of times,  
to be maintained by the worſt of men, who by their boaſting of the  
Spirit, fill the Churcheſ with Heretieſes, and Schiſmes, the Kingdome  
with Rebellion, and the world with conuſion : ſhall we plead the  
Votes, and Orders of the Parliament of *England*, or the Nationall  
Covenant ?

Covenant? what were this, but under pretence of pulling downe Popery to set up Idolatry, and to lay aside all the Lawes of God for the Covenant, and for the Votes and Orders of the Houses? but if the Covenant be to maintaine Religion, and the Kings honour, we shall then truly performe the Covenant in both, when we detest those Doctrines, and actions, that dishonour God, and the King, by accursed Perjury; and that were a Covenant with hell that should covenant to force the King to forswear himselfe. But tell me, (I pray you) is it the Votes, and Orders of the Houses, and the Covenant, or the Commandements of God that shall justifie or condemne us the last day? shall we plead the Lawes of England? but (I pray you) what Lawes can be of force to mate themselves against the Lawes of God? and what Lawes of the Kingdome were ever produced to justifie the raising of a Militia, and the calling in of Forraine ayde, and joyning in Covenants, thereby to force the Kings violation of his Coronation Oath? Againe (if we beleevē them that are professed in those Lawes) they lay this as a maxime, that no Law, Statute, or Custoime, which is either against the Law of God, or Principles of Nature, can be of any validity, or force, but are voyd, and null in Law; they say further, that therefore this Oath was by the Fundamentall Lawes and constitutions of the Kingdome presented to his Majesty of purpose to bind his conscience to preserve the Ecclesiasticall Rights, for the comfort, and encouragement of true Piety, and Learning: that as the Lawes, and Statutes of *Articuli Cleri*, and other recordes should bind the hands of the subjects, so this Oath should binde the conscience of the King from violating the Churches Rights: and therefore it is expressed as a severall Article in the Coronation-Oath, that the King should never assent to any Act, that should trench upon their Rights, and that howsoever the Kings conscience was at liberty to consent to the alteration of any other of the municipall lawes, yet it should be bound as to this by the especiall and direct words of the Oath; as likewise his Majesty is bound by the words of that Oath, to doe justice to all: and therefore by vertue of this Oath, as well as of honour and Justice, if the Houles tender any Bills which his Majesty conceives to be against common right, or Justice, his Majesty is bound not to give his Majesties Royall assent thereunto, which cannot but strike amazement in all knowing men, that any should be so impudently wicked, as against all the lights of God,

God, of Nature, and the Kingdome to taxe the King with perjury, because he will not consent to the root and branch bils against Episcopacy ; and the Royal Party desires no other happinesse then to be admitted to a full and free disputation upon that poynt ; and that their reasons might be published in all Churches, and declared to all the world, for the justification of his Majesties and their innocencies in this cause. Against this shall we plead the pride and arrogancie of the Bishops and Clergy ? but I feare this will bee with greater pride ; suppose some Bishops and Clergy exalt themselves against some of Gods people , must we therefore exalt our selves against God, and Gods Anoynted? because some Bishops are proud, must ye subiects therefore take up Armes to force the King to perjury, and sacrilege ? let their insolencies be punished, but let Gods and the Churches Rights remaine. It is granted that some of the Clergy by the irregularity of their actions, and laying clogges upon mens consciences , gave a great scandall to the Church, but these might be legally proceeded against; and what innovations they had brought in contrary to law might have been reformed ; but must therefore the function, contrary to all the principles of Religion, Law, & Reason, be rooted out? because there was a *Judas* amongst the Apostles, did Christ take away the Apostleship ? because many Angels did rebell against God, did God destroy the whole Hierarchie ? Suppose some Bishops sought to set themselves the one at the right hand of the King, the other at his left, as *James* and *John* did at Christes ; must their ambition cause all to bee despised ? If God should root out all man-kinde , because some are most refractory wicked persons, what would become of us? the doctrines of rooting out all, for the abuses of some are agreeable neither to the precept, nor pattern of him, who wil have the wheat & tares grow together till the harvest : and it hath formerly been accounted the wisedome of Parliaments to reforme abuses by regulating, not by extirpation. But yet what hath the righteous done ? whole eyes are so swelled with pride, or blinded with malice, that doe not see how many Saints of God there were both of the Bishops, Doctors, and other Clergy, who willingly laid downe their lives for that Cause, and Religion , which his Majesty doth now maintaia ? and for us to say, that if they had lived in these dayes, they would have sided with

us, is a speech as full of arrogancie, as ignorance, and expesly against all their actions; and how many are there of their successors, who, before this unhappy difference, were men famous in their generations, and have now none other fault but their constancy to their Religion, and their loyalty to their King? Shall we then jutisfe our Cause, for that God hath gone along with our Armies? O poore miserable creatures if we have no better then such fig-leaves to cover our nakednesse! because God doth often blesse the adulterous seed, is he therefore either the cause, or lover of adultery? if we have nothing but the power of the sword for the justification of our Cause, by this title, the blasphemies of *Mahomet* in the Alcoran, and the dotages of the Popish superstitions in the Legend may lay claime to heaven as well as we: but what if God out of the heat of his wrathfull indignation towards us, have (as he useth to doe to those whom he gives over to a reprobate fense) given us the victory, thereby to obdurate us in our rebellion, that through pride of heart, and vaine conceit of a just Cause, we might be made more uncapable of repentance, and pardon? It is true, that God hath had a controversie with the English, and we for their sinnes may be made the rod of Gods anger in punishing the King, and all his Royall party; but we know not how soone for our owne sinnes God may throw this rod into the fire. Perchance you will say, that the King in taking away the Churches Rights should doe no more, then what he himselfe in part, and his Royall Predecessors have formerly consented unto: but who knowes not, that his Majesty never willingly agreed to the abrogation of any of the Churches dues; and if his pious heart smite him for cutting off the lap of their skirts, must he be forced to strip them as naked as the yong man that left his linnen garment behind him? and who knows not that all those Kings, who have been regardlesse of their Oathes in taking away the Churches Rights, have been pursued by the hand of Justice, so that there is not so much as the name, or posterity of any of them remaining? and who knowes but that those acts of impietie might be amongst those crowdes of sinnes, which have cryed so lowd for judgement against these Kingdomes? But shall we say that this Oath is an evill Oath, and so evill in the taking, and worse in the keeping? this wers to cast dirt upon the face of the whole

constitution of that Church, & State, of that kingdom which appointed the tenure of this Oath to his Majesty. But wherein (I pray you) doth the malignity of this Oath consist? Suppose that there were now a Parliament of Papists, who would take up arms under pretence of a thorow Reformation, and of voting all Protestants that should side with the King, as evill Counsellors, and of fetching the King from them to his great Councell, should not we that are Protestants stand up in his Majesties justification? should not we abominate the violating of these lawes of God, of nature, and of the Kingdome, under the pretence of the power of the great Councell, as Jesuiticall impostures? is it unlawfull for the King to breake his Oath for any Votes, Orders, or Ordinances of Popish Parliaments and shall Protestants now doe that which they so much detest in Papists? but if there be any that will plead for Baal let them stand up, and produce their strong reaons, let the case be truly stated to the Assembly of Divines, and if they have any new Directories for the regulating of the Kings conscience against his Oath, as well as for thrusting the Apostles Creed out of the Church, let them be published to the world, that all Christians may judge how Orthodoxe they are: First let them resolve whether or no the King (notwithstanding the taking of this oath) be bound to take away the Churches rights, and whether or no (like so many Popes) they or the Houses have power to dispense with Oaths, and to nullifie them at their pleasure. Secondly, if the King will not bend his conscience to be warped into Perjury, by the scorching heat of their zeale, whether or no it be lawfull for the Subjects to raise a Militia, and to call us in to their aide to force the King thereunto; and whether or no it be rebellion so to do? Thirdly, where the King is pursued because he will not commit Perjury, whether or no the Subjects by that account which they are to give to God, by the duty which they owe to the King, and by the Oaths of Allegiance which they have taken, be not bound to stand tip in his Majesties aide, for the vindication of his Majesties honour, and conscience? Fourthly, where the Subjects do upon these grounds engage themselves in his Majesties service, whether or no it be according to the rules of Religion, or Justice, to vote, or publish them to be enemies to God, and all Godliness, Papists, popishly affected, traitors to the King, enemies to their

their Countrey, disturbers of the peace, and such like? Fifthly, whether or no all those Clergy-men that have taken the Oathes of Canoncall obedience; and to maintain the discipline, and government of the Church; all those of the Laity that have taken the Oathes of Offices, of trusts, and of allegiance, can justifie the violation of those Oathes, to comply with the two Houses, in forcing his Majesty to violate this? Sixthly, whether or no all the Lawes of God and man, which justifie, and vindicate the Kings Rights, and Conscience, are to be esteemed as void and null in Law; And whether or no all the bloud shed in this most horrid and unnaturall war shall bee imputed to them, who seek to vindicate his Majesties honour, and conscience, or to those, who (under pretence of a thow Reformation, and of fighting against evill Counsellors) give the King so many battells, and turne these Kingdomes into so many Acheldama's, filling them not onely (as *Manasses* did *Jerusalem*) with bloud from one end to the other, but also with so many Perjuries, Sacrileges, and horrid Blaspemies? If the Assembly of Divines be ashamed to owne these accursed impieties, why should not we be ashamed to defend those things by our Swords, which they are ashamed to justifie with their Pens? I think impiety is not yet growne to that height of impudency, that any man dare dispute these questions, in the discussing whereof it will appeare, that if all the precepts of divinity were taken out of the Word of God, all the dictates of reason blotted out of the Book of nature, & all the maximes spunged out of the Lawes and Statutes of this Kingdome, which have been violated in the justification of this war against the King, there would be neither Scripture, Reason, nor Law left us how to walk as Christians, Men, or Subjects: but if there be any whose desperate condition hath sold him (like *Ahab*) to work wickednesse before the Lord, and to plead for the violation of the Kings Oath, that were not only to sharpen the Tongues and Pens of men, but even the Arrowes of Gods judgements against us, and our cause, and to make the enemies of God to blaspheme Religion, yea to expose our selves, our Kingdomes, our Religion, and all that we have, to the contempt and scorn of all nations, and Religions whatsoever. What Kingdome can with saftey enter into a League, or confederacy with our King; what forraign Nation can with security rely upon

upon the honesty of our Merchants; what Religion will not feare to hold Communion with such a Religion, or Nation, whose principles, either in Religion, or State, maintaine, that the Subjects may take up Armes to force the King contrary to his Oath, yea his Coronation-Oath? how often have our Pulpits rung, that faith is to be kept with Hereticks, and shal now the Subjects take up Arms to force the King to Perjury? Lord what shall I say? Is the Counsell of *Trent* now removed into *Henry the sevenths Chappell*? Is the Popes Chaire at *Rome* changed into the Speakers Chaire at *Westminster*? must our new Reformed Religion be founded upon the foure corner stones of Blasphemy, Perjury, Sacrilege, and Rebellion? and shall we temper the Morter thereof with the bloud, & teares of his Majesties loyall people, of our fellow Subjects, of our Brethren, and of those who live, and dye in the same faith of Christ with our selves? I tremble to think what the event of these things may be; though we have hitherto escaped the Sword, I pray God that a Serpent out of the wall do not bite us: If it were taken so ill that the late Lord Arch-Bishop of Canterbury, and some other Counsellors of State should alter the Kings Oath in some circumstances (the substance of the Oath still remaining) how ill will it be taken that we should rise in Arms to force the Kings conscience against this Oath? but admitting it had been but a private Oath, nay if a wicked Oath, and his Majesties conscience had led him to take and defend the same, what Doctrine is there in the Scripture that inables the Subjects to rise in rebellion against him for it? we may now see the Scene of the Churches stage strangely altered; the Church, and true Religion formerly suffered persecution by the tyranny of Kings, but now Kings (yea pious Kings) suffer persecution by the tyranny of Religion; these, these and such like arguments are those rocks upon which the Royall party hath built their judgment; who, although they bee overcome by the Sword, are not yet vanquished in their cause; for which they make their appeals to heaven, & call God and man to witnesse their innocency, rejoicing in nothing more, then that there will be a day of Judgement, when the righteous and impartiall Judge shall judge both them, and us according to the justice and innocency of the cause: in the meane time, now that God hath done with them, who knowes how loone

he may begin with us, and call us to an accompt ? Let us therefore hasten on the peace, thereby to prevent those clouds of bloud, which threaten to dissolve themselves upon us in fire, and haile-stones ; let us lay the foundation thereof in heaven, by rooting out those accursed doomes of sedition, which have watered our furrowes with so much bloud ; let us by a generall Councell chsen out of all the Provinces within his Majesties dominions, according to the ancient, and known Laws of the 3 severall Kingdomes, restore religion to its purity of doctrine, & the Church to its unity of discipline: but for us to thinke of a Reformation by faction, and rebellion, and to talke of Religion whilst we hold up our swords to force the Kings conscience to perjury, is to blaspheme, not to maintaine Religion : and yet, as one absurdity opens the doore to a thousand more, and one sinne makes way for another, I have heard some of our leuen, (finding that they have done what they could by the sword, and all to no purpose) thinke to cover the shame of this tenant with a worse ; and (as David thought to cover his adultery by murder,) so these would cover their murder by adulterating the Church of God, and would cloake the forcing of the Kings conscience by armes, with proceeding against him by Ecclesiasticall censure ; but was ever any hereticke so blasphemously impudent, as to talke of a *tradatur Satana* against their King, because he will not perjure himselfe to commit sacrilege and Apostacy : this were to deliver our selves not the King to Satan, and to burne our selves in hell for thus blaspheming God, and the King, whilst his Majesty signes his Halelujahs in heaven; the curse causelesse shall not come, and the arrowes that we shall shoot against him will fall upon our own heads : this was not it for which his Majesty put himselfe upon our loyalty : If the King would have been forced against his conscience, hee needed not to have hazarded either his life, or Crowne, or to have committed himselfe to our trust, he could have forsworne himselfe without our counsell, or compulsion; let us take heed that we make not a prey of that deere, which flyes to us for succour froin the Hunts-maus hounds. Let us poure balm into the wound of the three Kingdome, by vindicating his Majesties honour, and conscience, and by restorong the King, his Royall Consort, the Prince, the Church, and the other subiects to their lawfull Rights;

so shall we by giving unto *Casar* the things that are *Casars*; and unto God the things that are Gods, truly make a covenant with heaven by our Religion, and Justice; and we may make up all the breaches of dissention by an happy union; God may be pacified towards us; we may prevent the plots of future designes; obtaine honour with all Christian Princes; and be restored to our owne homes, with the plentifull reward of Religion, Justice, and Loialty.

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*Finis coronat Opus.*

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TREASURE  
ROOM

